



# HYMN OF ASIA

An Eastern Poem

by

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## Important Note

In reading this book, be very certain you never go past a word you do not fully understand.

If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you haven't understood. Don't go any further but go back to BEFORE you got into difficulty. Find the misunderstood word and get it defined.

Footnotes have been provided for specialized words in the text which may not be included in a regular dictionary.



# Introduction

## I. THE HYMN OF ASIA

Man has long dreamed of solving the riddle of his own existence and achieving personal freedom.

This has been the great hope of man through the millennia of his histories — both East and West.

Now at last, in the 1046 lines of the poem *Hymn of Asia*, is the statement that this hope has been achieved — You can be free.

This moving hymn was written for a Buddhist Convention in about 1955 or '56, coincident with the celebrations in the Buddhist world of the 2,500th year of the Buddhist era.

Later, typed copies of this magnificent work, many in altered versions, were widely circulated from hand to hand in various countries of the world.

The public demand for its publication grew enormous.

Then in late 1973 its author directed its publication and subsequently personally supervised the collaboration of a talented artist, designer and calligrapher in the final preparation of the book.

Thus here we have a beautiful edition which presents the fully correct original text of the poem, one surely destined to become a major document of Man's spiritual history.

*Hymn of Asia* concerns the fulfillment of a prophecy made 2,500



years ago by Siddhartha Gautama, better known as Buddha, the founder of the religion known in the West as Buddhism.

This prophecy can best be understood in context of Buddha's life and work.

## II. THE LIFE AND WORK OF BUDDHA

The two key concepts of Buddhism are contained in the words *Buddha* and *Bodhi*, each derived from the root *Budh*, meaning both to wake up and to know.

Thus, a Buddha is one who is Enlightened or Awakened. Bodhi means enlightenment or, alternately, one who has attained intellectual and ethical perfection by human means.

Siddhartha Gautama was the first in recorded history to attain such a state. And because he also pointed the way to others to attain it he started a religion which changed the history of the world.

Buddha's final words before he passed from this world sum up his lifelong teaching:

Decay is inherent in all compound things, but the truth will remain forever. Work out your salvation with diligence.

Here was the epochal statement that, *in one lifetime*, one could strive to achieve a state of spiritual freedom from the endless cycle of death and rebirth and achieve spiritual independence of the flesh.

"Supernatural agencies" were not involved. The entire reliance

was placed upon the individual's own impulse to redeem himself.

By rousing himself, by earnestness ... the wise man may make for himself an island which no flood can overwhelm. Senseless and foolish folk fall into sloth. The wise man guards earnestness as his best treasure.<sup>1</sup>

Buddha's own life (563-483 B.C.) provides the greatest example of his own teaching.

Siddhartha Gautama's birthplace was at Lumbini, now a part of Nepal on the northeast border of India. A rich nobleman, surrounded by opulence and destined to become a ruler, at the age of 29 the Buddha-to-be resolved to leave his privileged life to seek The Greater Life.

First he studied the inherited knowledge of his day under the greatest available teachers. He then retired to the forest and excelled even his fellow ascetics in endurance — nearly to the point of death.

Realizing that self-deprivation was enervating and “mind-clouding” he sat down beneath a fig tree. From that spot he resolved not to rise until he had at last pierced the veil of illusion and achieved Enlightenment.

As the earliest scriptures of Buddhism state:

Sitting under a poplar-fig tree, he began to meditate methodically, and with his spiritual eye pierced layer after layer of the nature of exist-

<sup>1</sup> *From the Dhammapada, The Way of Truth, a work traditionally ascribed to Buddha.*

ence. He remembered his previous existences, saw through the law of rebirth as a consequence of deeds and realized: This is suffering, this is its origin, this is its termination and this is the way to its termination. He gained the insight: Unshakable is my liberation (from suffering); this is the last birth, there is (for me) no more re-existence.

He was 35 when he reached Bodhi. Thereafter he spent his remaining lifetime expounding his message and organizing and laying down the rules for the swelling congregation of monks who wished to devote themselves full-time to the Teaching.

### III. THE INFLUENCE OF BUDDHISM

The message of Buddha reached far beyond the compass of his original followers in northeast India.

Wherever it travelled its teaching of love and hope transformed, practically overnight, the existing barbarisms based upon the morality of force and violence.

Within 1,500 years after the death of its founder, Buddhism had civilized most of Asia. For example, the golden ages of Chinese, Tibetan and Japanese history were Buddhist civilizations.

Buddhism became the dominant religion of Asia and, in terms of numbers of adherents, the most widely held religion on the planet.

Westward its influence was just as important. Spreading along the heavily trafficked trade routes between the East and West, its ideas moved into the Near East in the first century B.C. The Christian message of love, its statement "The truth shall set you free", represented the words of Buddha filtered through some 500 years and across thousands of miles.



Siddhartha Gautama's work even set the precedent for an applied religious philosophy which finally re-blossomed in the West some 2,000 years later.

#### IV. THE PROPHECY OF METTEYA

But Siddhartha Gautama did not regard himself as an end point. He looked upon his work as incomplete and prophesized that at a later time a successor would arise to complete his work.

The most specific wording of this prediction in Buddhist literature states that 2,500 years after Buddha a red-haired or golden-haired man would arise in the West to complete the job Buddha began.

In Buddhist literature his name is known as Metteya (or Metteyya with two y's) in Pali<sup>2</sup>, or Maitreya in Sanskrit.<sup>3</sup>

*Metta* is the Pali word for love. Thus the name could mean "One whose name is kindness". A more fluent translation of Metteya in English would be "friend".

The legend of Metteya forms an important part of the Buddhist literature.

There are two descriptions of Metteya in the Pali Canon, the earliest Buddhist scriptures. These references are found in a portion of the Canon known as the Digha Nikaya which represent the memorized sermons of Buddha, faithfully passed down orally

<sup>2</sup> *Pali - the language of Buddha and Pali Canon (the earliest written scriptures of Buddhism).*

<sup>3</sup> *Sanskrit - the classical language of Indian literature.*

from generation to generation and finally transcribed in the first century B.C.

When new Buddhist writings began to be composed just before and after the Christian era once again we hear of Maitreya (or Metteya). These mainly consisted of legendary accounts of the birthplace and history of the new Buddha-to-be.

Some 600 to 700 years later, at a time when Buddhism was decaying internally through rampant ritualism and superstition, a reformer from Southern India wrote a Pali poem entitled "Anagata Vamsa". In this poem the author describes in detail the coming of Metteya who will revitalize the Truth Buddha promulgated and usher in a new golden age for the entire known world.

Various other descriptions of Metteya frequently recur in Buddhist literature.

Statues of Metteya can be found throughout Buddhist lands where he often goes by local names. Buddhists universally believe in his advent and that, according to the legend, he shall appear in the West.

It would be instructive to look at some examples of this great prophecy which has at one time or another inspired the greater portion of Mankind.

In one passage in the Digha Nikaya wherein Buddha has been describing a world decline he states:

At that period, brethren, there will arise in the World an Exalted one named Metteya, Arahan<sup>4</sup>, Fully Awakened, abounding in wisdom

4 Arahan<sup>t</sup> - variation of Arhat, one who has attained spiritual perfection.

and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals, willing to be led, a teacher for gods and men, an Exalted One, a Buddha, even as I am now. He, by himself, will thoroughly know and see, as it were face to face, this universe, with its worlds of the spirits, its Brahmas,<sup>5</sup> and its Maras,<sup>6</sup> and its worlds of recluses and brahmins,<sup>7</sup> of princes and peoples, even as I now, by myself, thoroughly know and see them. The truth (the Norm) lovely in its origin, lovely in its progress, lovely in its consummation, will he proclaim, both in spirit and in the letter, the higher life will he make known, in all its fullness and in all its purity, even as I do now. He will be accompanied by a congregation of some thousands of brethren, even as I am now accompanied by a congregation of some hundreds of brethren.

Later, as Buddha prepared for his death, the following prophecy was among his last words:

And Ananda,<sup>8</sup> suppressing his tears, said to the Blessed One: 'Who shall teach us when thou art gone?'

And the Blessed One replied: 'I am not the first Buddha who came upon earth, nor shall I be the last. I came to teach you the truth, and I have founded on earth the kingdom of truth. Gautama Siddhartha will die, but Buddha will live, for Buddha is the truth, and the truth cannot die. He who believes in the truth and lives it, is my disciple, and I shall teach him. The truth will be propagated, and the kingdom of truth will increase for about five hundred years. Then for a while the clouds of error will darken the light, and in due time another Buddha will arise, and he will reveal to you the self-same eternal truth which I have taught you.'

Ananda said: 'How shall we know him?'

5 Brahmas - plural of Brahma, from Hindu terminology, a term signifying the personified creative aspect of a spiritual absolute.

6 Maras - plural of Mara, literally death; the personification of evil.

7 Brahmins - members of the Indian priest caste.

8 Ananda - Buddha's cousin and his chief aide.



The Blessed One said: 'The Buddha that will come after me will be known as Maitreya, which means 'he whose name is kindness.' (From the Book of the Great Decease)

The idea that Metteya will arrive when Man's fortunes are at a low ebb is prevalent in the legend. For example, here is a description of his advent from Chinese Buddhist sources:

The first period began with Sakyamuni<sup>9</sup> Buddha and ended five hundred years after his death. It is called 'Cheng-fa', here translated as the first model period. The second period lasts from the end of Cheng-fa for another five hundred years and is called 'Hsiang-fa', the period in which pictures must be used. In this period men must work their way to the truth through pictures and books. From the end of the second period and lasting for a further two thousand years comes 'Mo-fa', the final period. Then sin and need are increased to such a degree that Buddhism itself goes to pieces. At this point, Maitreya appears with his Millennial kingdom. A new cycle of life begins, with hope and redemption for all living things. Thus one cycle follows another until all living things are redeemed.

In 'Mi-lo-Hsia-sheng Ching', the Chinese scripture describing Metteya's descent into the world, we find how he is solemnly appointed by Gautama Buddha to come as the great renewer at the time when the power of evil is at its height and all living things seem to be going to ruin under sin and punishment.

And in Tibetan Buddhist materials, echoing earlier Buddhist Indian sources, this startling prophecy is made:

<sup>9</sup> *Sakyamuni - Buddha's full name was originally Siddhartha Gautama of the Sakyas. Siddhartha was his given name; Gautama his surname and Sakya the name of the clan to which his family belonged. After he attained Buddhahood his disciples sometimes called him Sakyamuni, "silent sage (muni) of the Sakya clan."*

When he shall be seen in the West, seated in the Western fashion, his hair like flames about his noble head, discoursing, then shall the inhabitants of the Three Worlds<sup>10</sup> rejoice, knowing that the emancipation of all sentient beings is imminent. Then it shall be called the age of the blessed because it will become commonplace to achieve Emancipation in one life-time.

Professor Nicholas Roerich (1874-1947), Russian painter and archaeologist, spent five years exploring in the Himalayas. In his *Altai-Himalaya*, a five year record of his expedition (now out of print) he related widespread prophecies throughout the East concerning Metteya.

Professor Roerich states in *Altai-Himalaya*, "It is told in the prophecies how the new era shall manifest itself."

He relates some of these prophecies as follows:

1. First will begin an unprecedented war of all nations.
2. Then shall the Teachers appear and in all corners of the world shall be heard the true teaching.
3. To this word of truth shall the people be drawn but those who are filled with darkness and ignorance shall set obstacles ... even those who by accident help the Teachings of (this spiritual king of the world) will receive in return a hundred fold.
4. And one can already perceive unusual people. Already they (the teachers) open the gates of knowledge, and ripened fruits are falling from the trees.

<sup>10</sup> *Three Worlds - three worlds of Tibetan Scriptures:*

*Body: The physical world pertaining to the body and its operations and life.*

*Speech: The 'world' of Communication between entities and things.*

*Mind: One's own world, the world of one's own Creation.*

And finally:

5. Those who accept Him (the Messiah) shall rejoice. And those who deny Him shall tremble ... And the warriors (teachers) shall march under the banner of Maitreya.

## V. SUMMARY OF THE METTEYA LEGEND

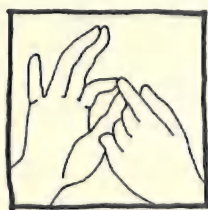
Thus, we find these are the most salient details of the Metteya legend.

1. He shall appear in the West.
2. He shall appear at a time when religion shall be waning, when the world is imperiled and convulsed in turmoil.
3. He will have golden hair or red hair.
4. He will complete the work of Gautama Buddha and bring in a new golden age of man by making possible the attainment of spiritual freedom by all beings.
5. Although the date of his advent is variously forecast, the nearest date places it 2,500 years after Gautama Buddha — or roughly 1950 (the date of Gautama's own life being somewhat of an estimate itself).

In one form or another the prophecy of Metteya has been the principal hope that the East has preserved and bequeathed to the world.

The Editors





# Hymn of Asia







Am I Metteyya?

If you see me dead I will then  
live forever.

I come to you in Peace

I come to you as a  
Teacher

I do not come as an  
officer of Church or Sect

I come to you as a  
Man.

I do not come as a  
God.

I come to bring you  
wisdom

I come to bring you  
all that Lord Buddha  
would have you know  
of life, Earth and Man.





I come to you with

Freedom

I come to you with

science

I come to teach you

I come to help you.

With complete attention

With arduous study

With interest and

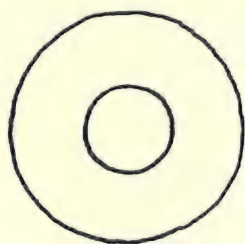
love

You will all

In very few years

Some in months

Become Bodhi.



What I say has to do  
With Self  
It has no concourse  
With the political.  
He who would rule  
Support him.  
He who would govern  
Assist him  
Those who would have  
Political Philosophy,  
Applaud them, for they  
are at least  
Not Beasts

If a ruler rules  
Well assist him  
If he rules with violence  
Do not assist him  
And let that be  
his penalty.



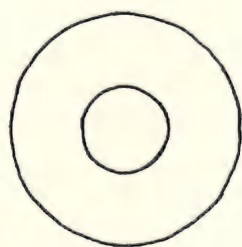
Give Sanctuary  
To those  
Who Having Ruled  
Now fail  
And are oppressed  
By Peoples  
Or the governments  
Of other lands.  
And rule no more  
But flee  
For this is but  
The chance of rulers  
All. Give Sanctuary so.

Give Sanctuary too  
To those  
Who have been ruled  
Unjustly and  
Oppressed  
Judge not their crime  
But if they reach  
The confines of your place  
Or Even touch your robe  
Secure for them  
A peace.

Deliver them  
Not  
But by the wisdom  
Which I give  
Bring to them then  
An honesty  
They have not known.  
In such a way  
Handle then  
The problems of  
Politics  
And go no further  
In.

Today a piece of Asia Swings  
With a Troubled Mind  
To Politics  
Now let that be the  
Asian Mind, not yours.





It is to minds

I speak.

We are not Communist

We are not warlords

We are not a democratic

We are not political

You are Buddhists

Am I Metteyya?

I am of the self

And your own heart

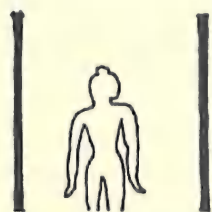
And eyes.



If you did not  
Create me  
You would not see me.  
If you create me dead  
Behold I live forever  
If you create me live  
Behold I live.



If you see me here  
Not at all  
If you cannot hear  
the sound made  
By my voice  
And only feel  
My words  
You do not want me  
You do not want Freedom  
You cannot be Bodhi



Then I say then  
Let this be the first test  
Do you see me here?  
Is this platform  
Occupied?  
Do you hear my voice?  
Do I stop the sunlight?  
Am I white?  
Do I have Golden Hair?  
Is this what you agree?

Then see me  
Hear me  
Study the wisdom  
That I have to  
say and you will  
Be Bodhi  
Agree amongst you now  
How I look  
Agree I am here  
Agree I am solid  
And can be heard.

Can I be seen?  
Can I be heard?  
Then see and hear.  
Am I Metteyya?



Upon the walls  
There will be  
Placed  
In many tongues  
The wisdom that  
Lord Buddha then  
And I  
would have  
You know.

See me dead  
Then I will live forever  
But you will  
See  
An Earth in flames  
So deadly that  
Not one will live

Fail once to stem  
A hand that smites  
Against me and  
I die.

Answer!

Is it safe for me to live?

Then I live

And am a Man

Amongst you

And can die

And also

Live

And as a Man

Then I can have

Good appetite

For food

for Woman

And for Sleep

Do you then see me so?

Do you accord me this?

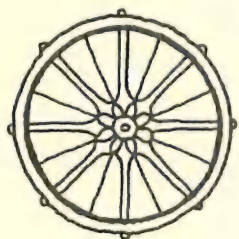
Do you as well  
Accord me past  
So that the  
Blind can account me here?  
Do you give me a past in  
The Western World?  
Do you create for me  
In yesterday  
My books and wisdom  
So that you can read?  
Am I real?

Am I alive ?  
Do I stand here ?  
Will you study what  
I have to tell ?  
Am I before you ?  
Am I Metteyya ?

See how like  
A Man  
I go  
To be amongst you now  
A Mortal span  
And you,  
You now remember  
That I walked here  
And you remember too  
I spoke

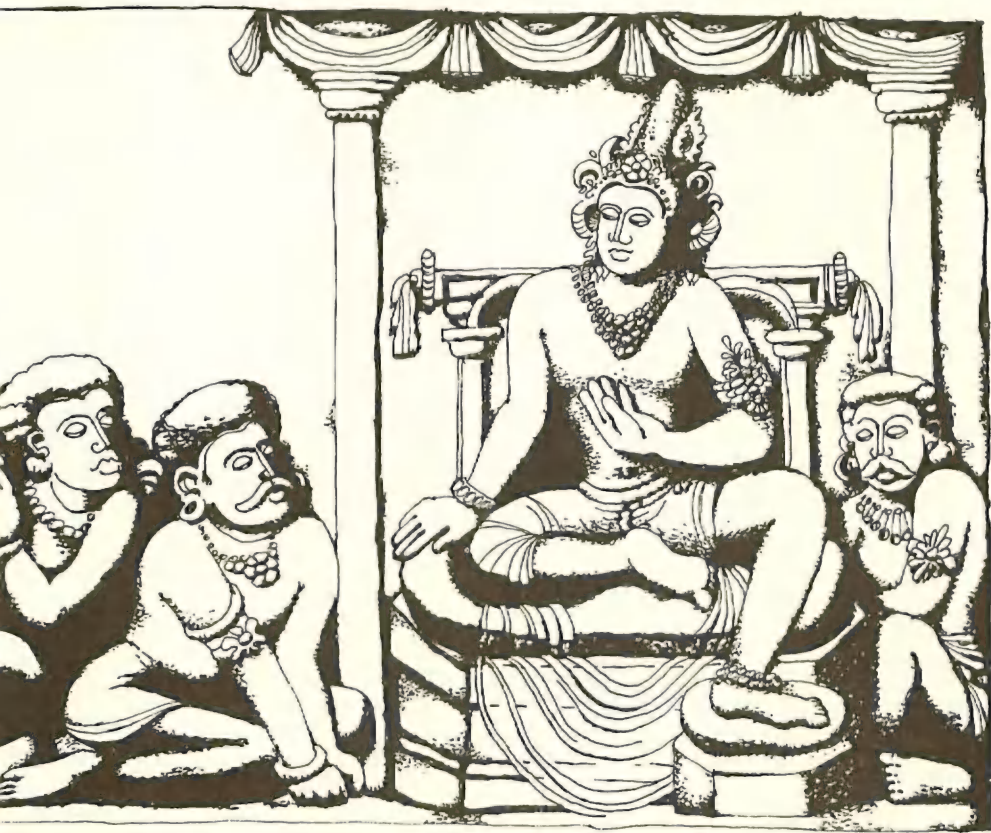


And you recall as well  
I have a past  
And you can find it.  
And you can  
Speak with me  
And I with you.







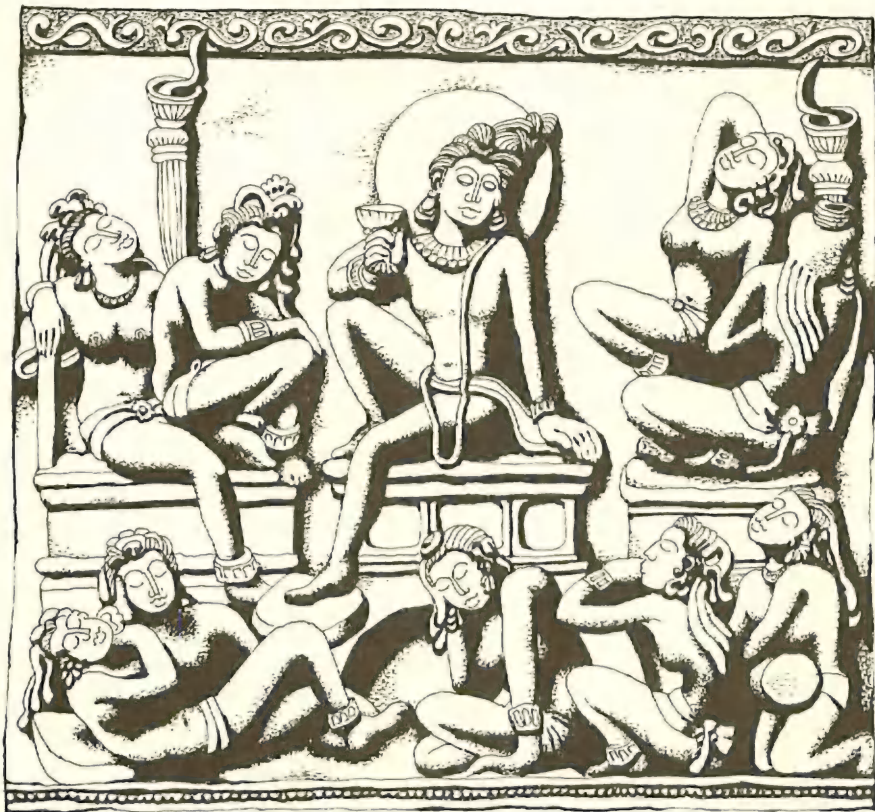








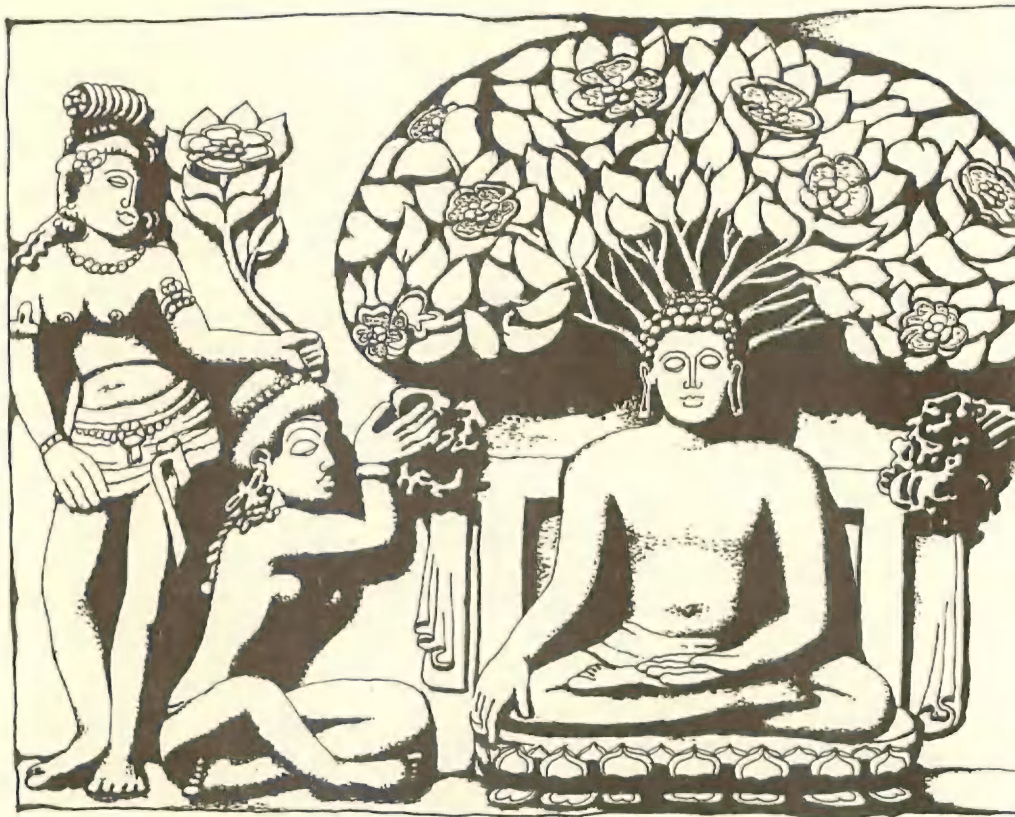






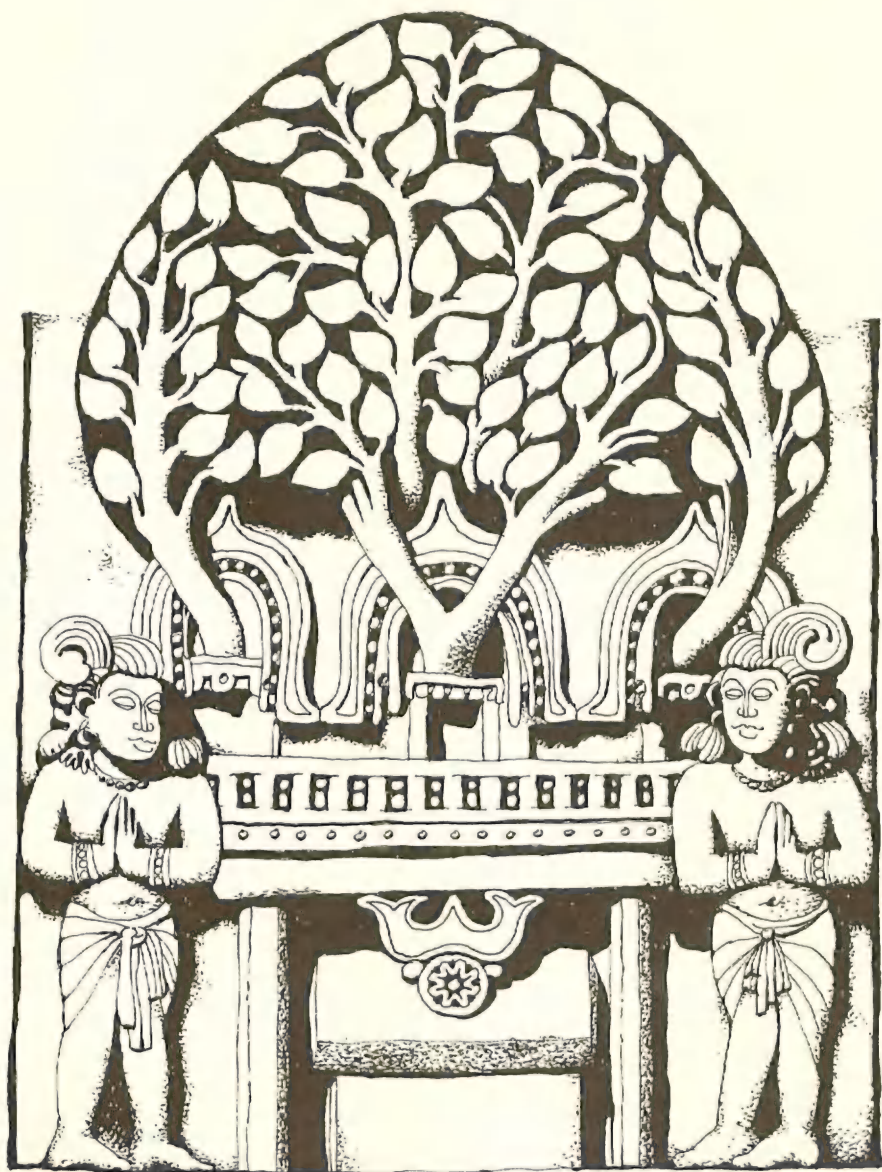


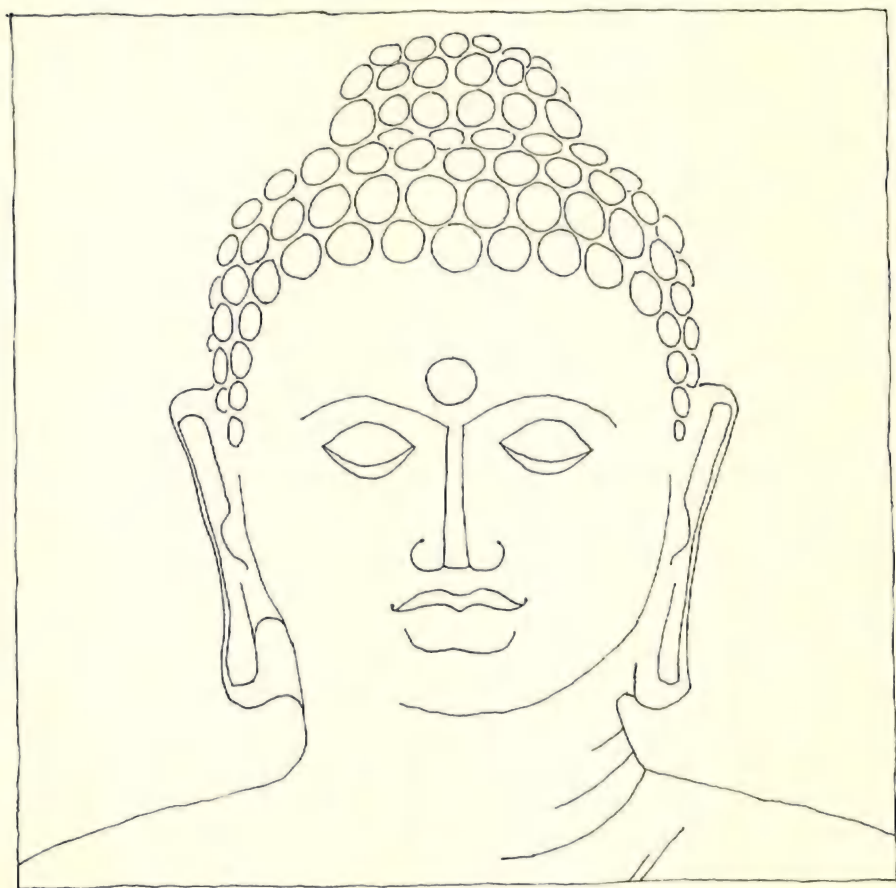














Soon there will appear  
The Great Lessons  
For all Man in East  
And West  
Upon the walls  
For you to write  
And you will feel  
And see them as  
Real

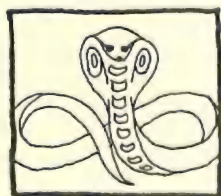
If you doubt, ask  
The brother at  
Your side  
if he can see as well.  
And if he can  
The Great Lessons  
Are Real.

I give you  
Certainty  
Of such a kind  
That you can doubt.  
I ask no faith.  
For such I give  
is Real enough  
To suffer every doubt.  
Am I Metteyya?

இது



Everywhere you are  
I can be addressed  
But in our temples best  
Address me and you address  
Lord Buddha.  
Address Lord Buddha  
And you then address  
Metteyya.



A name, Maitreya  
Metteyya  
A magic name  
For which all  
Faithful waiting  
Then was done.  
I am the beginning  
I am the end  
I am real enough  
    To be doubted  
And you can doubt.

මෙතෙක්

No blasphemy  
Can mar my name  
So blaspheme if you will  
So pure it is that  
Name that no  
Speakingness can soil it.



Appoint Amongst you  
Some small few  
To tell about me lies  
And invent wicked Things  
And spread out infamy  
Abroad and Within  
And to stand before  
Our altars  
And insult and  
Lie and tell  
Evil rumors about us all.



For all is Life  
To Buddha.  
All is Life.

No blasphemy  
Now can mar  
The name of  
Buddha, Lord.  
Each revilement  
Is a prayer  
For just the mention  
Of the name  
Then Cleanses all.

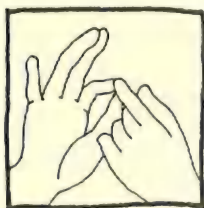
Mention the Name  
And do not worry  
If you think  
Some stray  
Condemning thought  
Or doubt.

Mention the name  
Its holiness is  
Such it can  
Withstand all bludgeoning  
Consult with prayer  
Be calm  
And you will know.

You could know  
Of yourselves  
All that  
Of which I speak  
And so  
Don't argue or dispute  
When some come up to you  
And say another thing  
For if they knew all truly  
They would then  
Say what I say  
And what  
Lord Buddha said.

Be attentive now.  
You have preserved  
Only a bit  
Of what  
Lord Buddha  
Said.

He said much more  
But then there came  
Men who said  
Other things  
And changed  
A piece of this  
A bit of that  
And so we strayed.



Censor not free speech  
And censor not free thought  
But recall  
In all these  
Twenty-five centuries  
None came  
And spoke  
The Great Lessons Again  
Nor added to them  
Then to make  
You free.  
I speak then  
So you can agree.



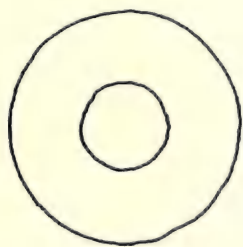


So speak and think  
Whatever you will  
But come again to these Lessons  
If you stray  
And become lost  
and slaves as you have been.  
With these  
And your agreement to  
We now can build  
The Eastern  
And the Western worlds  
Into one great  
Brotherhood of Man.

We can civilize  
the Barbarian  
We can make lawful  
the criminal  
We can make sane  
the insane  
We can ourselves  
be free.



We can make just  
The ruler  
We can make  
Merciful the strong  
We can make well  
The sick  
We can make intelligent  
The dull person.  
We can make social  
The unsocial.





We can make kind  
The cruel.  
We can reach  
Men's minds  
And change them.

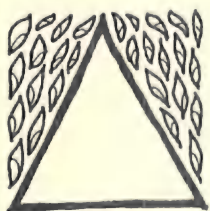




By single persons  
Or large throngs  
We can do this.  
You can do this  
Swiftly  
Or slowly  
And the time  
You take  
Will depend  
Entirely upon  
Your skill  
And understanding of  
The Great Lessons.



These you will discuss  
About these you can argue  
But the wisest man  
And the one  
Who will do things best  
For others  
And reach most quickly  
Buddha for himself  
Will come at last  
To the Lessons themselves  
And their exact meaning  
And processes.





This is a road  
This is a broad highway  
This is an easily seen  
Route  
And only those  
Obsessed to be different  
Will stray.  
The easy path  
Is the best path here.

There is assistance for you.  
I will undertake  
To give you Golden placques  
That do attest  
Not your status (for that can  
    be done only by your  
    society) but  
Your skill  
And these you then can show  
And reach more  
Quickly to your goals  
For even if you do  
Attain Bodhi

And yet wish to help the rest  
There are still so  
Many who are blind  
To all else but  
A placque.  
There are ways  
To do things right  
And ways to do them wrong  
And I will help you  
As I can.



Two months of study  
For the bright  
Will place one's  
Foot upon the way  
To help the rest.

A week of help  
From such a student  
Can make a Bodhi  
Of the best.

Gone are your  
    decades  
        of study

To attain  
A Light.

Preserve amongst you  
And follow them  
Your leaders and  
Your holy men  
Revere their word  
Their order and  
Their skill already won.  
I will not bless your studies  
If you do not have  
Peace and permission  
From your leaders.

I confirm their authority  
Their customs and their laws  
And change them not  
unless they wish themselves  
To change.

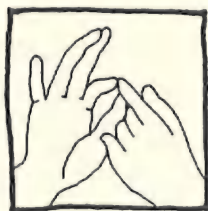
Your leaders are your  
    staffs and guides.  
All titles that they have  
And all their holdings  
These are theirs  
And the possession of  
Their orders.





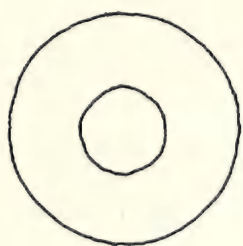
For this is no revolt  
No revolution for the malcontent  
We follow newly taught  
In a path so old  
It starts with Time  
Which has no end or start  
And on which Buddha  
Shone to give us light.  
I confirm all honors won  
And heights obtained  
And confirm them  
even more firmly  
Than they were.

For your leaders  
Are your leaders  
Your orders (societies)  
Are your orders.  
Your positions (ranks)  
Are your positions  
Here on Earth.  
And in the sky  
From which I speak  
Well behind the  
Body that you see  
And in another world  
There are orders (ranks)  
As well.



I am but a teacher  
I bring you word  
Of Lessons you have lost  
And here will win again  
And Lessons new  
That were reserved  
For time until  
You were organized  
As you are  
And spread your  
Priests across  
The width of the world  
As you now do.

But to all I give these Lessons  
And all may have them  
But the exact Teaching  
Without dispute  
Must then be kept  
Inviolate in Each place  
And under charge of your leaders,  
Open to inspection always  
Open to violation never.



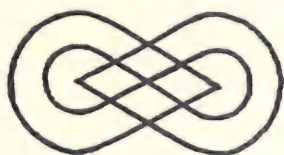
Study then  
Be worked with then  
Become Bodhi  
As little as you know  
Of these Lessons  
Use them.

As much as you know  
Use them.

But use them  
For good  
Not evil



Use them for love  
Not hate  
Conquer all with  
Knowledge and with skill  
Use no war.



These Lessons are  
For Woman as for Man  
Unless your customs  
    cry out otherwise.  
But be admonished  
That without women  
Knowing too  
You are but half.

Place woman at your side  
And let her study  
Let her speak  
But do not do this  
If it disturbs your orders or  
Your quiet.  
In this you be the judge  
Except for this  
Let woman read here too.

Obeý your leaders  
For these are reasonable men  
Obeý your district's  
Political chief  
For he has force.  
You are organized  
And poised  
For the spiritual  
Conquest of Man  
Do not let disorder  
Amongst yourselves  
Or petty pride  
Impede your progress.

Your empire is  
The Empire of  
The Spirit  
You own all lands  
If you own this.  
Your strength on Earth  
Is your understanding  
Your good order  
And your tolerant behavior.

You have power and dignity  
Gained in these  
Past Centuries.  
All that has become Great  
Can be greater.  
All that has been beautiful  
Can become more beautiful.

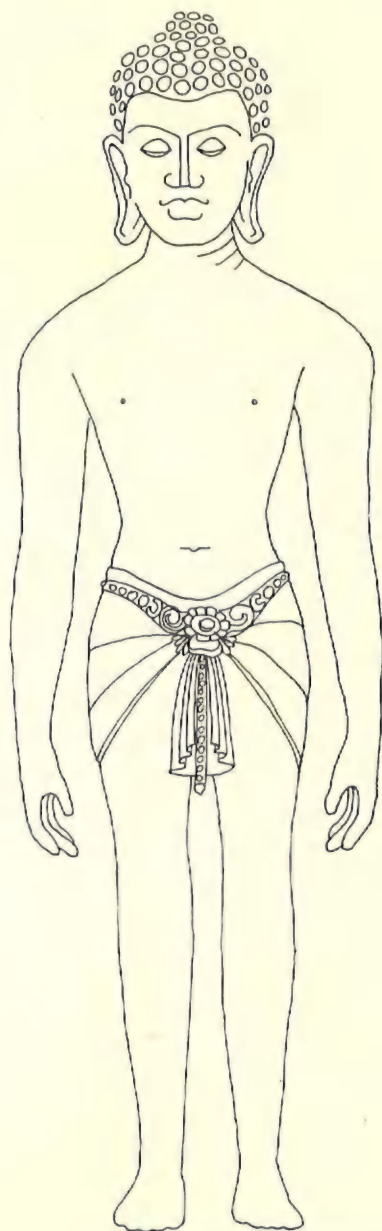
Bid political leaders  
To come and speak  
Before they strike  
For we can assist them

Bid the people  
To continue to work  
And to produce more  
And to come to our  
Temples for we can  
Bring them calmness  
And Peace and health.





We enter into a  
Golden Age.  
We are Golden Men.  
We are the New Men  
The new spiritual  
Leaders of Earth.





We will prosper  
To that degree  
That we work  
We will become  
Rich in peace  
And palaces to  
The degree that  
We maintain good order  
And reasonable conduct  
And preserve or  
even create  
The Sanity of Man.

You have waited  
For Centuries Past  
For the Lessons  
Your freedom  
And Man's freedom  
Awaits  
Your study  
And your  
Skill.

And for your dues  
And tax  
I bid you please  
No longer beg.  
For begging days  
Are past and the  
Lord Buddha  
Has such  
Power now  
Throughout the lands,  
Achieved by  
His Wisdom  
And your efforts  
That you can

And must demand  
Your tax  
From all the countryside  
And rulers too  
Sufficient to sustain  
Your societies and selves  
For good you do  
And by our  
Great Lessons  
Service you  
will render all  
And so from each  
As he can pay  
Obtain your dues



But I forewarn  
Do not with greed collect  
And take no more  
Than you do need.  
And hoard not  
But spend as freely  
As you take and  
Build not idle  
ornaments but  
Places for the use  
Of men  
Demanding only  
That they bow  
To Buddha.

And too I warn you  
Do not take  
That which is given grudgingly.  
Your tax must come to you  
With love  
Or it brings hate  
Into the land.  
So do good works  
And cultivate  
The love of giving you  
For good of all.

Persuasion is the best demand  
Good purpose is the finest argument.  
But beg no more  
And fill the coffers full  
And buy with this  
Such hospitals  
And Palaces for rest  
Such Buddhas  
As the world has  
Never seen.

To profit then  
Add Industry to Ideas  
Work well and  
Eschew sloth  
Never interrupt  
Commerce or  
The enterprise  
Of Men  
For all that on  
Which you trade  
Is willingness to do.  
When that is gone  
Why then you have killed the race.

And in your places  
And monasteries and shrines  
Be clean, be bright  
And polish everything  
And let no filth accumulate.



Let none be idle  
Within your gates  
But work them all  
In vineyards, orchards  
    pastures and fields  
For idleness on excuse of study  
Begets sloth and poverty  
And these beget  
Disease of doctrine  
And of mind.



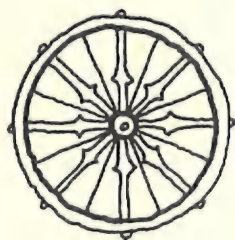


Let each support the rest  
And none be parasite.  
Thus we shall prosper.

In the wilderness  
Clear out the deadly things  
In the bare mountain  
And where no crop is grown  
Plant trees and punish those who  
Waste them.

On the plain  
Study to plow  
To save the land  
Not scar it.  
In every possible fertile place  
Plant crops to make  
Land more fertile still  
And waste no land  
For vanity of death  
But plant and reap it all.

Restore to Asia now  
Her beauty and her skill  
For you as priests  
Are leaders of all men  
Not skulkers in the dark  
Persuade into a  
Paradise your country  
And tax it as your  
Due.



You are the Creators  
Of new country  
And new wealth  
New people and  
New Life  
Begin!











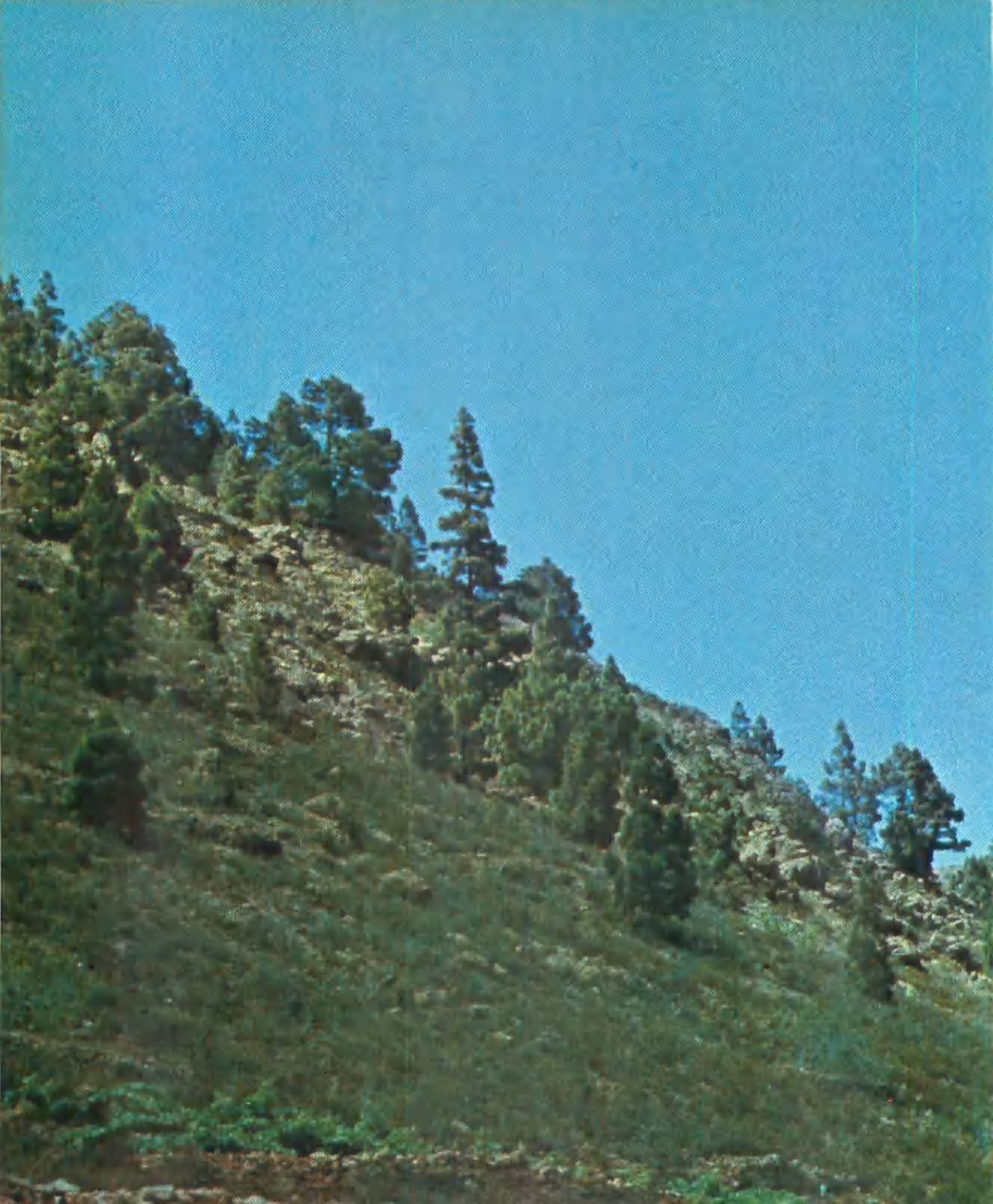


































I bring  
Great Lessons.  
I have written them  
In an orderly way.  
I have written them first  
In a tongue of science  
Which was stolen  
Long ago from the  
East.  
From this tongue  
You can translate  
Into your many  
Tongues  
For each of you  
Have among you  
Scholars who can  
Speak this tongue.

\* Buddhist date for February 1910.

There is no other  
tongue spoken in  
Common by your  
Scholars.

These lessons  
Were composed  
In the Western World.

This had to be so  
Because of the  
Disorders in the  
East since

Vaishakha 2453\*

Even your own prophecies  
Centuries Old

Said I would appear  
In the Western World.

I appeared.

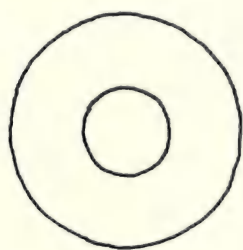
You will forgive  
And understand.  
It is the West  
Which Threatens  
Earth. There I  
have been to  
learn of it and  
Study it and  
Save us all.  
Let me come home.  
Let me come away  
From the barbarians  
To live in your hearts.  
I walked amongst  
You as a mortal boy.  
I sat at your feet  
And you did not know,

Except some  
few amongst you  
And these kept  
The Secret well.  
I am ready now.  
I am ready to come home  
To my people.  
Please accept me so.  
Forgive the body  
That I bear  
I need it now  
To Speak.  
Forgive the tongue  
With which I  
Speak. I would  
rather it were Pali  
But you comprehend it not.



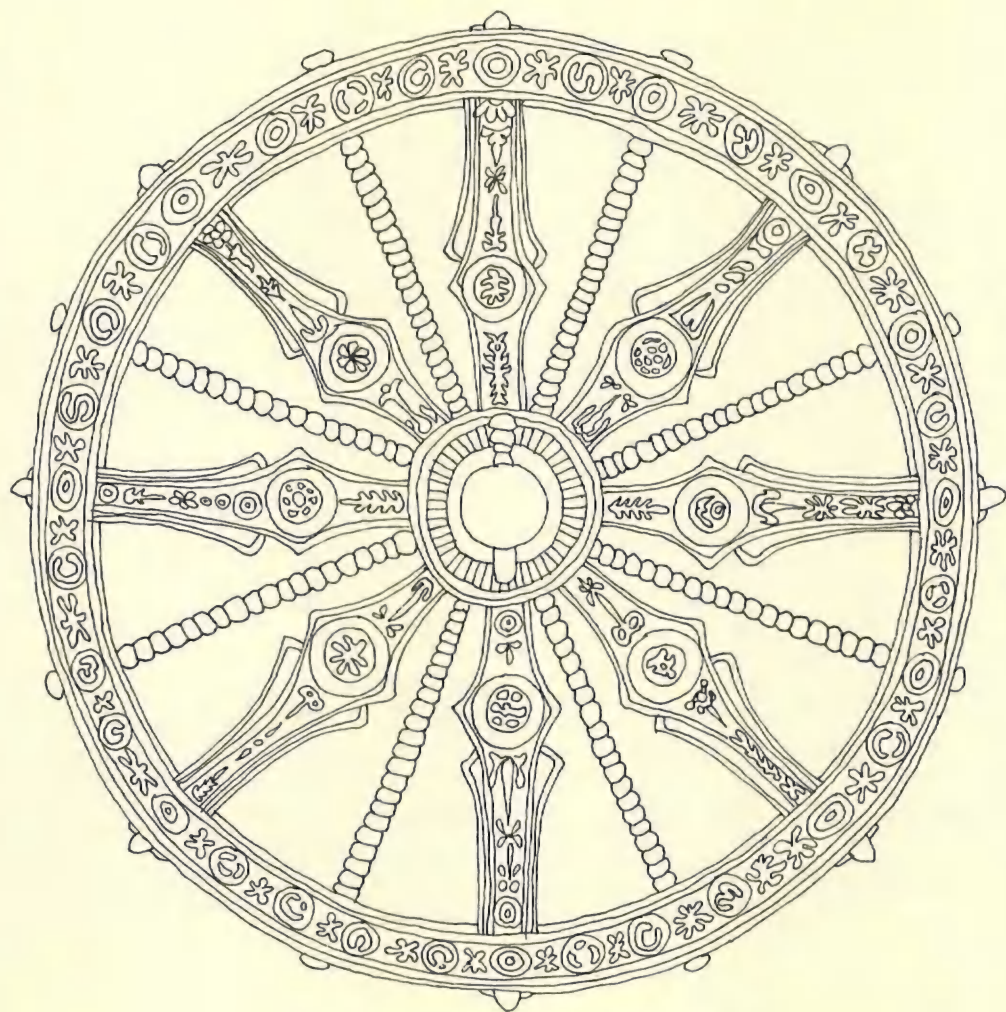


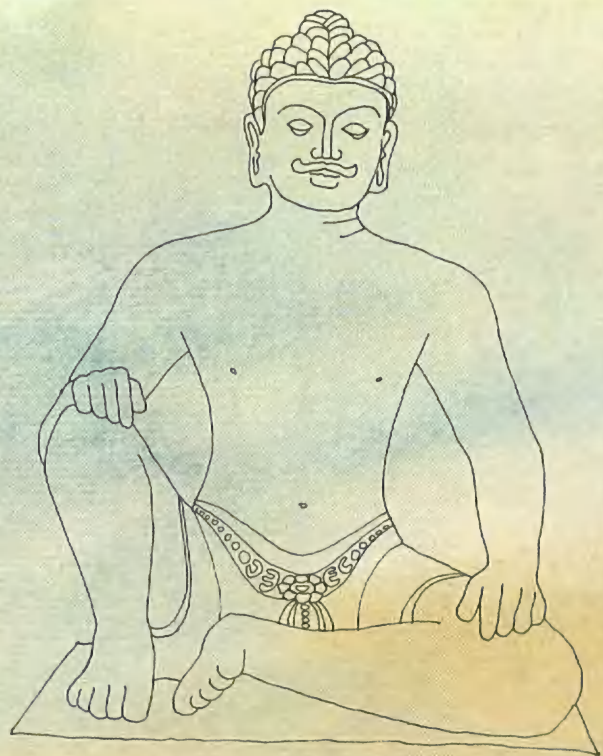
And if I come  
Be sure that  
while I myself,  
In contact with  
Mortal flesh,  
Can err,  
These Lessons  
Do not.  
If you reject me  
And bid me not  
Then do not fear.  
For I, bereft  
From you,  
Will only weep.  
Such is my love.




I give you now  
(Before I go  
And leave a  
Vacuum here)  
The lesson first of all

ಕವಿಮಾ

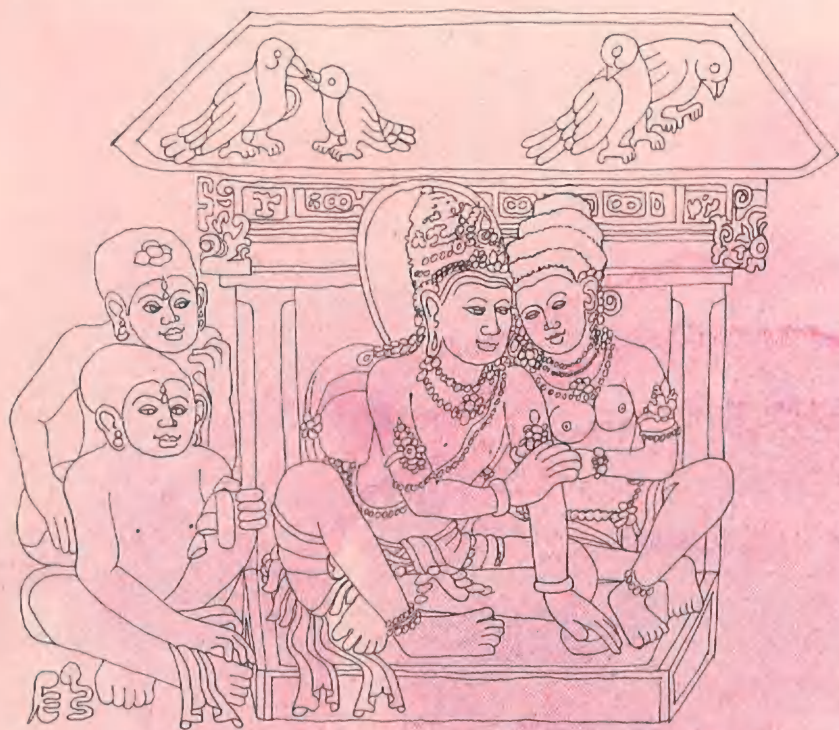


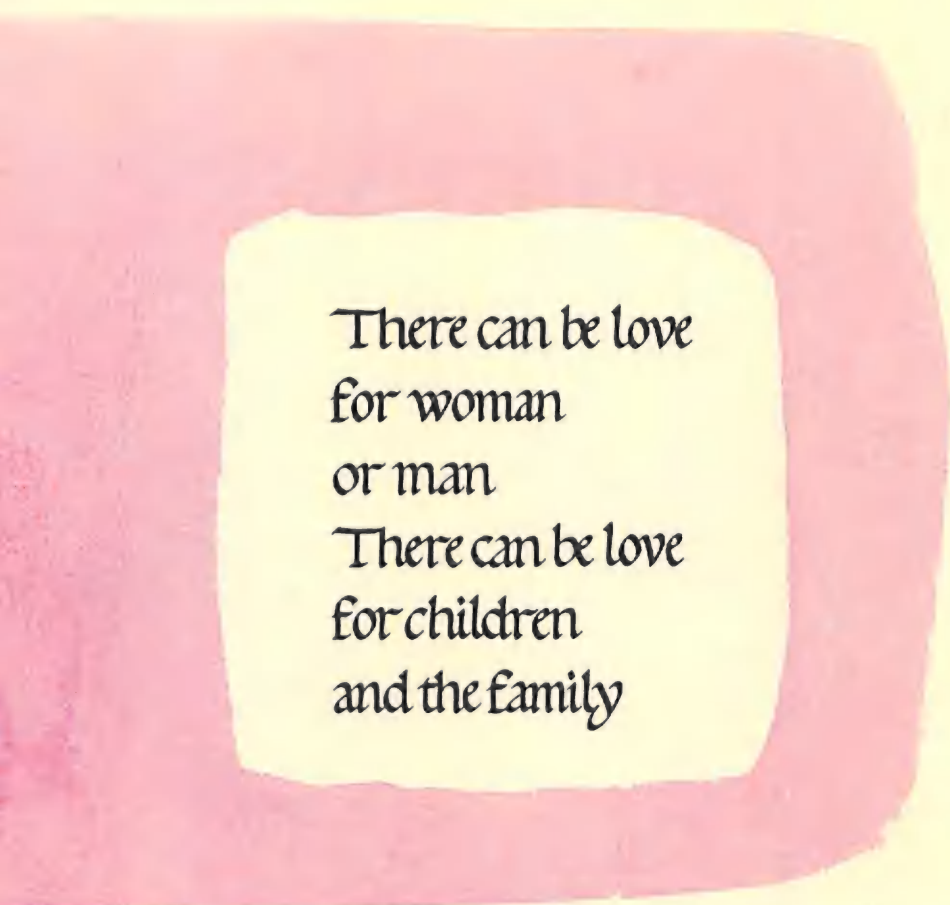




A large, textured, light brown rectangular shape with rounded corners and a slightly irregular, watercolor-like edge. It is positioned horizontally across the middle of the page. Inside this shape, towards the bottom center, is a smaller, white, rounded rectangular label.

There can be love  
for self






There can be love  
for woman  
or man


There can be love  
for children  
and the family





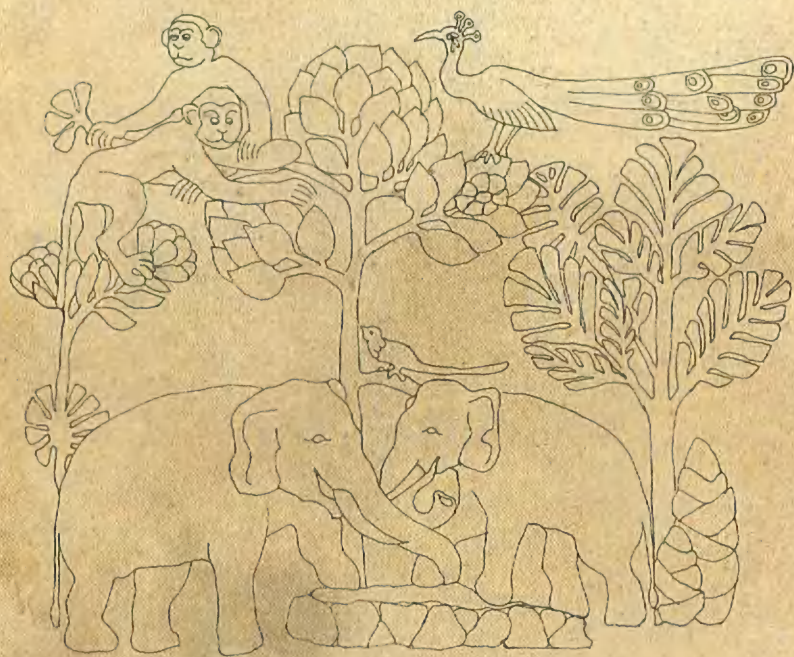
There can be love  
for groups  
and sects



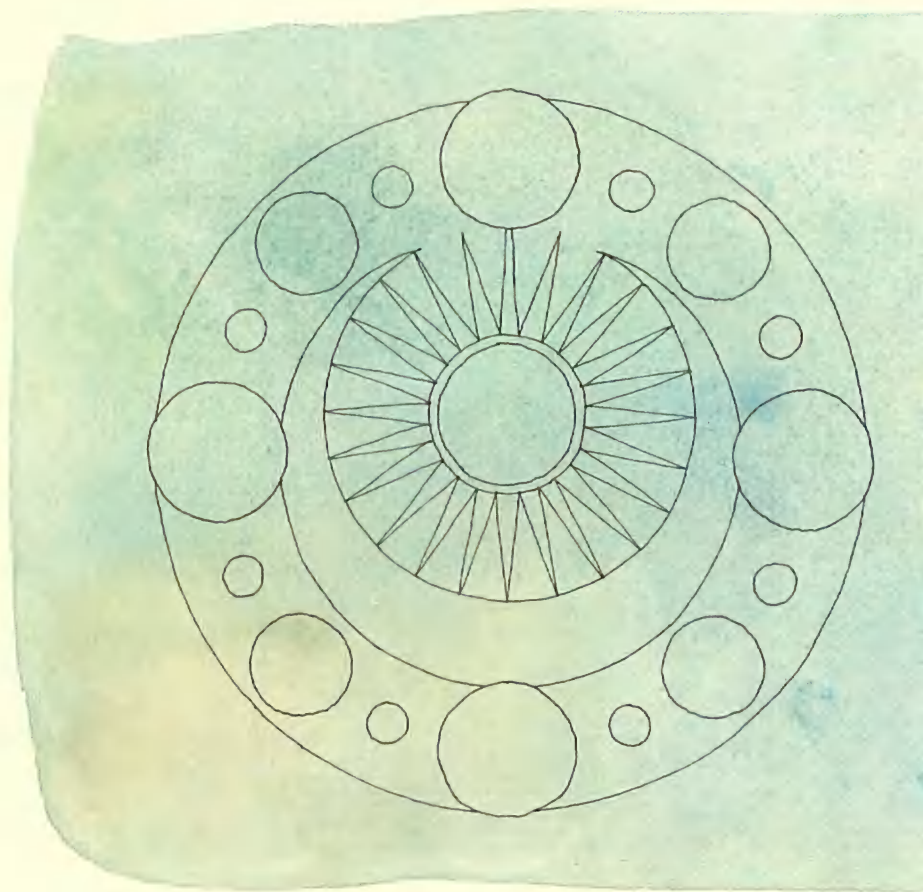


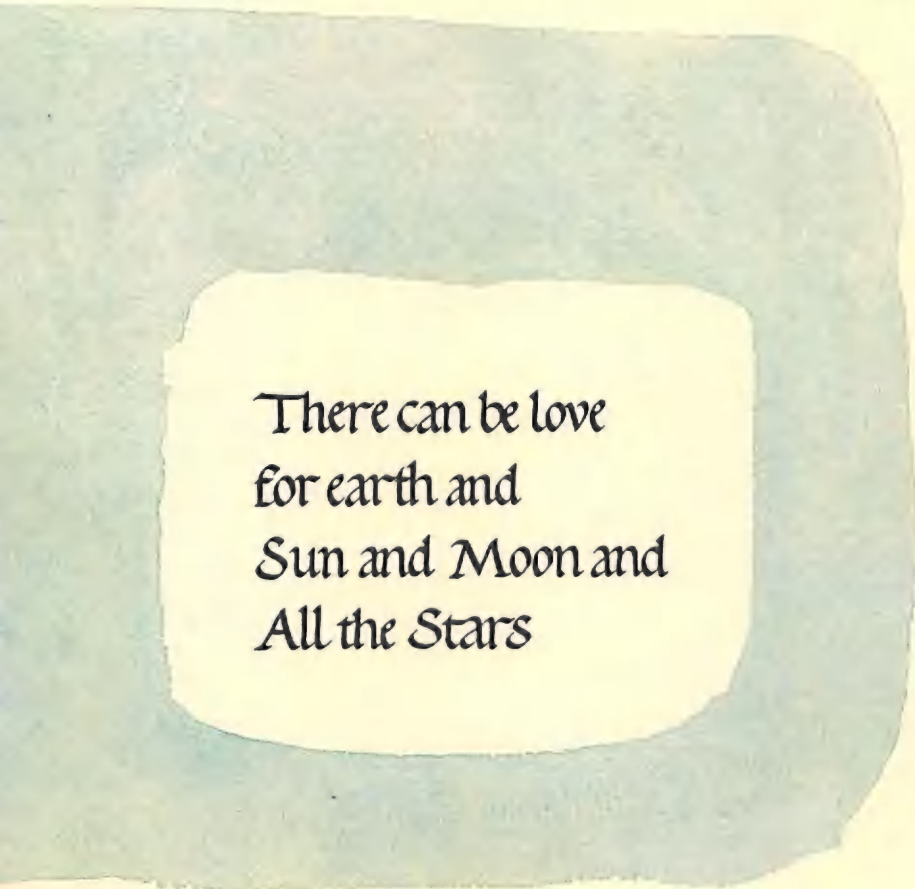
There can be love  
for Mankind





There can be love  
for animals  
trees and grass  
And Insects too





There can be love  
for earth and  
Sun and Moon and  
All the Stars




There can be love  
for spirits,  
demons and  
the soul









There can be  
love for Gods



And these Eight parts  
Are love  
And love is all.

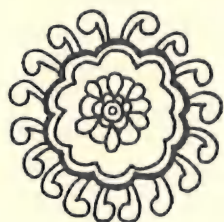


But there be more  
And this  
You soon will see  
And seeing then  
And understanding too  
You will be Buddhas  
All  
This I promise you.

When you have studied the  
Great Lessons  
And years from now  
Grown expert  
In this Wisdom and  
This skill,  
If you have still  
A distance yet to go  
And you are ready then  
And if all things  
Have gone well

And I live still  
As mortal man  
Why then I'll  
Give you more  
To carry you afar.  
But let this be my secret  
Until time comes  
And I see how  
You've carried out  
the Lessons





For know that  
These must be  
Achieved  
And first and that  
They do so many  
Things you will be  
Amazed for years  
Just viewing them .  
Let me see how you do  
And how you behave

And then  
Lord Buddha  
willing too  
And me alive  
And mortal still  
I'll tell quite all.  
Behave Obey  
Be Courteous  
To gods  
Lord Buddha

And myself  
And to your leaders  
And your priests  
And even to your  
Governments  
And study hard  
And practice well  
And prosper all.

I go  
You have  
created me again  
who was created before.

I give an amnesty  
To Evil deeds and doers all  
I give to all a  
Freedom now  
From demons  
And the Dark.

I forgive your  
many failures to  
Lord Buddha

I thank you for  
Your deeds and  
Hope.

I compliment you  
for your steadiness  
And worship.





In 25 Centuries  
You have  
Brought Civilization  
To the World  
Both East and West.  
Before  
Lord Buddha came  
All was wilderness  
And men were  
Beasts of prey.

And with your  
Working and your  
Faith  
Has come  
Hope for man  
And civilization  
Everywhere.

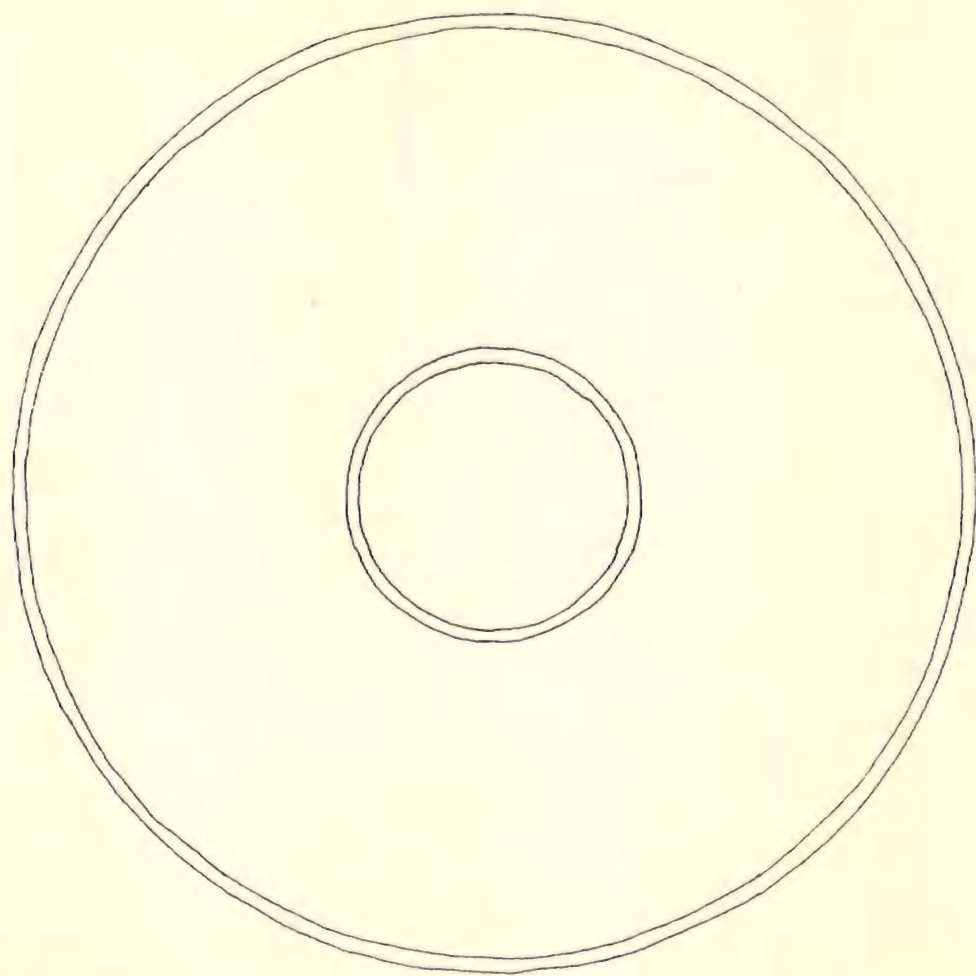
I compliment  
You all  
For him  
Whom I have  
Met

And who I am.

Today mighty  
Weapons exist  
And if we work  
Poorty now  
Or disbelieve  
Or quarrel  
Amongst ourselves  
The whole wide  
World of Mankind  
Then will die.  
But behold it is  
Not dead.

So answer here  
This call.  
If it is your will  
That I be exiled  
Then I will stay away.  
Shadows shall fall.  
If you desire me,  
    speak and I  
        will come.  
It is your choice.  
And if I come  
Then all things  
Written here will  
Then be true.













And if I come to you  
You must set a place aside  
For Wisdom  
To be taught  
And put upon the  
Walls the scrolls  
Of the Great Lessons  
I was taught  
In another place  
And time.



We have a  
Mission to perform.  
We must work  
to save ourselves  
And save all Men.  
Thank you for being here.  
Thank you for  
Having kept alive  
The flame of Life  
On Earth.

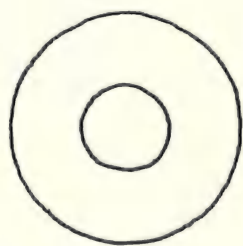


And know  
That if you do  
Not labor yet  
And even more  
That Earth will  
Die within  
A few years'time.  
Hence I am here.  
Hence we must waste no time  
In argument  
Or petty fights.  
We can win.

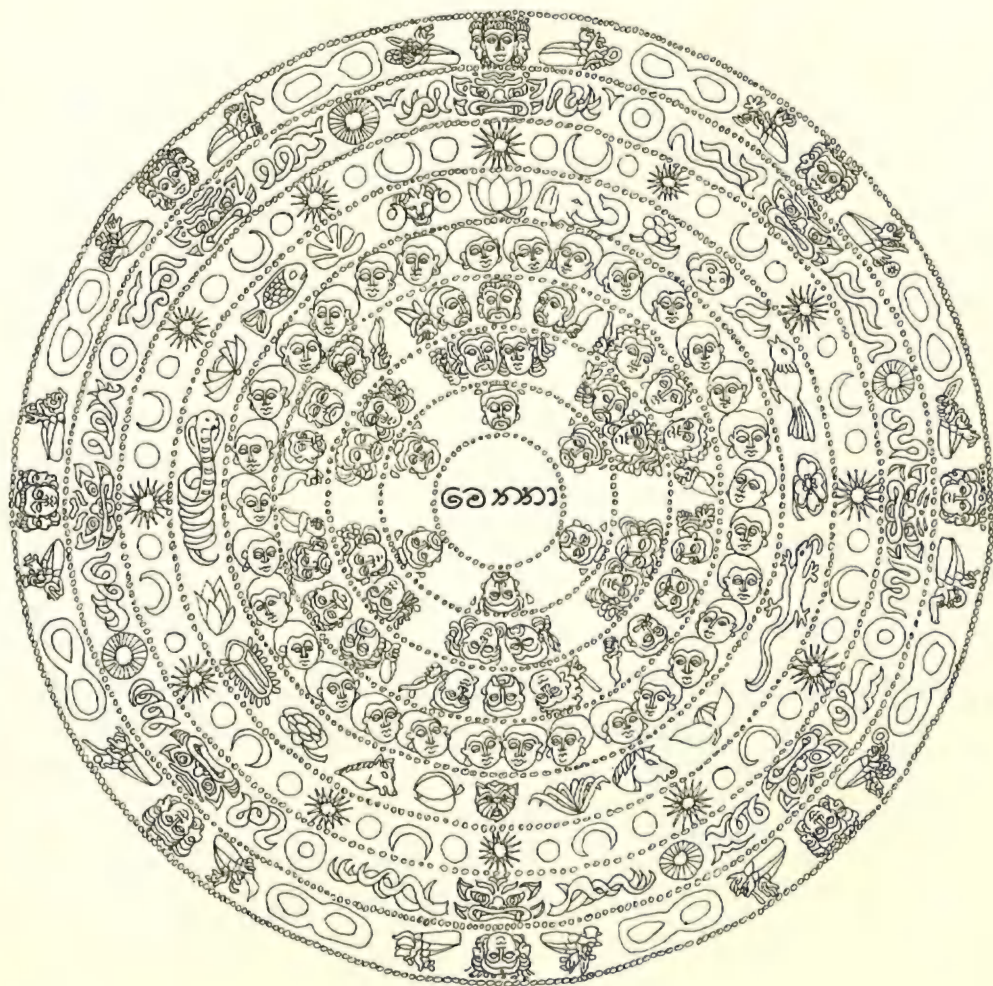


We can win  
Because our work  
Will hold in Check  
The Forces That Destroy.  
You cannot lose  
By following here.  
Your Destiny Awaits.

I go  
I am amongst you  
As a mortal Man  
I can appear  
To you in  
Day or sleep.  
I love you.



Am I Metteyya?  
I have spoken to you.  
You will study soon.  
Meanwhile  
Good-bye.



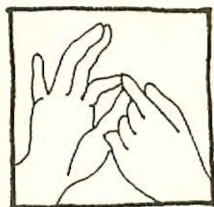












## ILLUSTRATIONS OF THE LIFE OF BUDDHA

The illustrations in the section of this book which follow the lines "And you can/Speak with me/And I with you" depict certain events of the life of the Buddha:

- FIRST ILLUSTRATION: *Siddhartha Gautama's conception — his mother dreams that a white elephant descends into her womb.*
- SECOND ILLUSTRATION: *Wedding of Gautama.*
- THIRD ILLUSTRATION: *Gautama's first encounter with suffering — a sick man.*
- FOURTH ILLUSTRATION: *Gautama amongst his attendants, experiencing revulsion at the purposelessness of his present life.*
- FIFTH ILLUSTRATION: *Gautama leaves his father's palace.*
- SIXTH ILLUSTRATION: *Renouncing his worldly possessions, Gautama cuts his hair.*
- SEVENTH ILLUSTRATION: *During meditation, Gautama resisting temptation.*
- EIGHTH ILLUSTRATION: *The Enlightenment — represented by an empty throne.*
- NINTH ILLUSTRATION: *The Enlightenment.*
- TENTH ILLUSTRATION: *Buddha's preaching hands.*

# Appendix

## L. RON HUBBARD

Born on the 13th of March 1911, son of an American Naval Officer, L. Ron Hubbard grew up as a young child in the wild frontier country of Montana where, by the time he could walk he could already ride a horse well. There, also, he first encountered another culture, becoming a blood brother of the Pikuni (Blackfoot) Indians.

As a still very young man, with the financial support of his wealthy grandfather, L. Ron Hubbard traveled throughout Asia. He studied with holy men in India and Northern China, learning at first hand the inherited knowledge of the East.

Later as a student in the United States he obtained a thorough grounding in Western science, engineering and mathematics. He was a member of one of the world's first classes of Nuclear Physics (then called Atomic Molecular Phenomena).

During and after his university years he supported his researches into the nature of man by a celebrated career as a writer. Essays, fiction and movie scripts poured forth.

During this same period (1930-39) he also gained renown as an explorer and leader of expeditions. In 1940 he became a distinguished member of the Explorers' Club.

A master yachtsman, he was ordered to the Philippines at the outbreak of World War II. Spending the early part of the war in the South Pacific, L. Ron Hubbard was relieved by fifteen high ranking officers and rushed to the North Atlantic to take part in the battle against German submarines as Commanding Officer of a Corvette.<sup>1</sup>

<sup>1</sup> Corvette - a small, fast warship used for anti-submarine and convoy duty.

Having witnessed man's inhumanity to man on an unparalleled scale, L. Ron Hubbard intensified his researches into the basis of human suffering and aberration. This culminated with the epochal publication on May 9th, 1950 of a multi-million best-seller *Dianetics: The Modern Science of Mental Health*.<sup>2</sup> ®

In 1951 he published the first of his many books on Scientology.

In Scientology — the doctrine of knowing the Ultimate<sup>3</sup> — are contained numerous books, papers and lectures on the subject of Man as a spiritual being and his relationship to the physical universe. It has been estimated that these works by L. Ron Hubbard alone contain more than 25 million words.

At a time when orthodox religions are declining in influence and membership, Scientology, founded by L. Ron Hubbard, is the fastest growing religion on the planet by actual surveys and statements by sociologists.

L. Ron Hubbard's wide interests have been creatively manifested in many fields. For example: in 1960 his pioneering botanical researches were widely reported by the world press; he is a frequently published professional photographer; and his recent investigation into the basis of rhythm and audience response have led him to create a highly acclaimed "new sound" in the world of music.

Red-haired, dynamic and friendly, L. Ron Hubbard today unrelentingly carries on his work of bringing spiritual freedom to all beings on this planet.

<sup>2</sup> *Dianetics means through (dia) soul (nous).*

<sup>3</sup> *Scientology is derived from the Latin word Scio and the Greek word Logos. The prefix Scio is intended to convey the concept of "knowing in the fullest sense of the word", thus embracing the idea of the ultimate. By the suffix Logos is meant "doctrine".*